

The Noble Women Scholars of Ḥadīth

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The Noble Women Scholars of Ḥadīth

Women’s Concern with the Prophetic Ḥadīth

By The Noble Shaykh

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A (Alif – أ)	171
B (bā - ب)	172

T (tā - ت)	172
J (jīm - ج)	173
H (hā - ح)	173
Kh (khā - خ)	174
D [dāl - د]	175
R [rā - ر]	175
Z [zā - ز]	175
S [sīn - س]	176
Sh [shīn - ش]	177
Ṣ [ṣād- ص]	177
Ḍ [ḍād - ض]	178
Ṭ (ṭā - ط)	178
Th (thā - ظ)	178
‘A (‘ayn - ع)	179
Gh (ghayn - غ)	180
F (fā - ف)	180
Q (qāf - ق)	181
K (kāf - ك)	182
L (lām - ل)	182
M (mīm - م)	182

N (nūn - ن)	182
H (hā - هـ)	183
W (waw - و)	183
Y (yā - ي)	183
U [alif bi'd-dhammah - أ]	183
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TRANSLATORS' PREFACE

Indeed, all praise is due to Allāh, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide and whoever Allāh misguides there is none to guide. We bear witness that there is no god worthy of worship except Allāh and we bear witness that Muḥammad is the servant and messenger of Allāh.

To proceed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who have believed, fear Allāh as He should be feared and do not die except as Muslims (in submission to Him).” {*Āli-Imrān* (3): 102}

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh through whom you ask things from each other, and (respect) the wombs. Indeed Allāh is ever, over you, an Observer.” {*an-Nisā* (4): 1}

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who have believed, fear Allāh and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.” {*al-Aḥzāb* (33): 70-71}

The best speech is the book of Allāh and the best guidance is the guidance of Muḥammad ﷺ. The worst of affairs are the newly invented matters, for every newly invented matter into the religion is an innovation, and every innovation (into the religion) is misguidance and all misguidance is in the fire.

To proceed:

This book has been authored by the noble Shaykh, Abū ‘Ubaydah Mashhūr bin Ḥasan Āl Salmān, one of the main students of the *Mujaddid* and the *Muḥaddith* of the era, Imām Muḥammad

Nāṣiruddīn al-Albānī رحمه الله.¹ It covers one of the most important issues that affect Muslims today, an issue which many non-Muslims do not adequately understand or have any knowledge of, except from what is presented erroneously in the media. It is regarding the issue of female education and its importance in Islām. Unfortunately, much of what people view from ignorant Muslims such as suppressing women’s educational facilities has become widespread, hence the significance of this work in the English language.

Furthermore, the issue of the status of women in Islām is one of the primary areas which Islām itself is criticised, with citations of domestic violence, forced marriages, female genital mutilation (FGM), honour killings, etc. even though all of these aspects have absolutely nothing to do with the authentic teachings of Islām. Other issues such as *ḥijāb*, *niqāb* and polygamy² which all have a basis in Islām are also scorned by

¹ Note: Any notes from the translator will be clearly indicated within the footnotes by ‘Translator’s note’ in bold type or with ‘[TN]’.

² Polygamy has actually been recommended by contemporary non-Muslim academics! Philip Kilbride, a Professor of Anthropology at *Bryn Mawr College* (Pennsylvania), authored *Plural Marriage for Our Times – A Reinvented Option* (Westport, Connecticut: Bergin and Garvey: 1994 CE) an in-depth study of over one thousand pages wherein Professor Kilbride highlights with copious examples that in the current era polygamy has positive benefits; Audrey Chapman, a family therapist and relationship expert, also authored *Man-Sharing – Dilemma or Choice* (New York: William Morrow and Co., 1986 CE) and Adriana Blake, a women’s rights activist and former attorney, authored *Women Can Win the Marriage Lottery – Share Your Man with Another Wife, The Case for Plural Marriage* (Orange County University Press, 1996 CE). Indeed, Annie Besant noted:

You can find others stating that the religion (Islām) is evil, because it sanctions a limited polygamy. But you do not hear as a rule the criticism which I spoke out about one day in a London hall where I knew that the audience was entirely uninstructed. I pointed out to them that monogamy with a blended mass of prostitution was hypocrisy and more degrading than a limited polygamy. Naturally a statement like

The Pleasure of Allāh is the intent here, and may prayers and peace be upon our Prophet Muhammad and upon his family and his companions, and our last invocation is that all praise is due to Allāh, Lord of the worlds.

Written by,

Abū 'Ubaydah Mashhūr bin Ḥasan Āl Salmān

11 Shawwāl 1412 AH/13 April 1992 CE

CHAPTER 1

NARRATIONS AND FEMALE NARRATORS OF ḤADĪTH

Women Are The Twin Halves Of Men In The Knowledge Of Reporting & Narrating (Ḥadīth)

Men are distinguished from women in regards to testimony, women are the twin halves of men in the knowledge of reporting and narrating and what is also worth mentioning is that the difference between narrating and giving testimony is an issue which one of the critical minded scholars looked at and for a sufficient period in time searched for the division between the two. This scholar was Imām al-Qarāfi رحمہ اللہ¹⁵, so listen to what he said in his book *al-Furūq*:

¹⁵ Abu'l-'Abbās Shihābudeen Ahmad ibn Idrees as-Sanhāji al-Qarāfi, was a *Māliki* scholar who lived in the city of Qarāfa in Egypt, he was born circa 626 AH/1228 CE and died in 684 AH/1285 CE. He was specialised in Arabic grammar and has a huge work in 14 volumes entitled *ath-Thākhbirah fī Furū' il-Mālikiyyah* (Beirut: Dār ul-Gharb al-Islāmī, 1994 CE, First Edition), the second edition was published in the UAE in 1999 CE. He also authored *Sharh Tanqih al-Fusūl fī'l-Usūl* (Beirut: Dār ul-Fikr, 1973 CE and second edition Beirut: Dār ul-Kutub al-'Ilmiyyah, 1410 AH/1989 CE), *al-Ihkām fī Tamyez al-Fatāwā 'an al-Abkām wa Tasarrufāt il-Qādi wa'l-Imām* [Precision in Distinguishing Religious Opinions from Legal

The difference between giving testimony and narrating and reporting (*ḥadīth*): I began with the difference between these two principles as I established searching for it for nearly eight years and I was not successful. I asked the notables about the separation between them and a verification of each of them, as each of them is a report. They stated that the difference between the two is that “a testimony has conditions such as the number (of witnesses), to be a male and free. This is as opposed to a narration, which is authenticated from one person, a woman and a slave.” I was still worried and confused in understanding it until I came across *Sharḥ ul-Burhān* of al-Māzarī and I found that he mentioned this principle and checked it, distinguishing between the two matters. Al-Māzarī said ﷺ: “The testimony and the narrating (of *ḥadīth*) are both reports of information except that one of them is general and not specific, which is the narration, like the saying of the Prophet ﷺ: “Indeed actions are by intentions” which is not specified to any particular person, rather they are directed to all of creation, general for all times and for all places. This is as opposed to a just word to a ruler which necessitates what is specific and this is what a testimony is.”¹⁶

Our intent is to highlight that women are the twin halves of men in the knowledge of narrating and reporting *ḥadīth* which can be summarised in the following:

Women are the same as men in transmitting, as the Messenger of Allāh ﷺ safeguarded the education of women and their listening to his *ḥadeeth* as women are helpers of this *dīn* and have been responsible for

Rulings and the Action of the Judge from that of the Imām], (Halab: Maktabat ul-Maṭbu'at al-Islāmiyyah, 1967 CE) and *al-Ajwiba al-Fākhirah 'an al-As'ila al-Fājirah* [Effective Responses to Arrogant Questions] which is a reply to Christian contemporaries of al-Qarāfi and the book interprets the Bible in light of the details of the life and mission of the Prophet Muḥammad ﷺ. [TN]

¹⁶ *Al-Furūq*, vol.1, pp.4-5

that from the first moment the Messenger of Allāh ﷺ invited people to Islam. In the two *Ṣaḥīḥs*, from Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ stood up when the verses was revealed,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn, (O Muḥammad), your closest kindred.”

{*ash-Shu'arā'* (26): 214}

saying: “O gathering of the Quraysh! Prepare yourselves as I cannot save you from Allāh at all. O Banī 'Abd Mannāf, I cannot help you at all from Allāh! O 'Abbās bin 'AbdulMuṭṭalib, I cannot help you from Allāh at all either! O Ṣafīyyah aunt of the Messenger of Allāh, I cannot save you from Allāh! O Fāṭimah bint Muḥammad, ask for anything of my wealth but I cannot save you from Allāh.”

So as the Messenger of Allāh ﷺ specified some of the nobles and seniors with his call, he also specified some of the senior women and noble women, this indicates the independence of their personalities in the *deen* from the first days just like that of the men. The teacher, Muḥammad al-Muntaṣir al-Kattānī, appended to the *ḥadīth* which has just proceeded:

The Arab woman barely heard her name except that she replied obediently, quietly, joyfully and except that she said responding “I am here, I am here O caller from the sky, O truthful one. We have known you from a young age and you have revitalised this world. Your fealty to you oaths is accompanied by your pleasing good actions and we know you to be pure and chaste. Then you became a husband and you became worthy to your people, righteous and pleasing. Then we knew you as a father and your fatherliness was generous and righteous, you showed honourable characteristics and generosity. We have never seen fatherly characteristics like this, honest, pure and methodical and your example is like the truthful glad tidings, fulfilled, leading and guiding.